

S E R M O N

William, Mayor

THE
Bishop of GLOUCESTER's

S E R M O N

AT
St. Bridget's Church

On Easter-Monday, 1736.

JACOBSON.

(Price Six-pence.)

Williams, Mayor.

An ESPECIAL COURT held in Easter-Week, (that is to say) Thursday the 29th Day of April 1736, and in the Ninth Year of the Reign of King George the Second, of Great Britain, &c.

IT is Ordered, That the Thanks of this Court be given to the Right Reverend Father in God, the Lord Bishop of *Glocester* for his Sermon preached before this Court, and the Governors of the several Hospitals of this City, at the Parish-Church of *St. Bridget* on *Monday* last, and that he be desired to print the same.



JACKSON.

12th Jan 3
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A S E R M O N

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Preached before the
RIGHT HONOURABLE
THE
LORD-MAYOR,
THE
Court of ALDERMEN,
AND
S H E R I F F S,
AND THE
GOVERNORS of the several Hospitals
within the City of *London* :

IN THE
PARISH-CHURCH of St. *BRIDGET*,

On MONDAY in *Easter-Week*, 1736.

Benson
By *MARTIN* Lord Bishop of GLOCESTER.

L O N D O N :
Printed for J. and J. PEMBERTON, at the *Golden Buck* against
St. *Dunstan's* Church in *Fleet-street*. M.DCC.XXXVI.

STERMON

Printed before the

RIGHTS HONORABLE

THE

LORD-MAYOR,

THE

COUNCIL of ALDERMEN,

AND

SHERIFFS



AND THE

Governors of the several Hospitals
within the City of London:

IN THE

Parish-Church of St. BRIDGET,

On Monday in Easter-Week, 1736.

By MARTIN Lord Bishop of Gloucester.

Printed for J. and J. Partridge at the Golden Ball opposite
St. Dunstons Church in Fleet-street. MDCCLXXXVI.



Eccl. vii. 2.

*It is better to go to the house of mourning, than
to go to the house of feasting.*



THESE words seem at first to contain a very unreasonable and unaccountable, as well as harsh and disagreeable doctrine; the opinion of some splenetick and discontented person, out of humour with himself and the world.

BUT they are in truth the result and conclusion of a long and impartial enquiry of the wisest of the sons of men; one who had the greatest abilities of mind, the largest possessions of fortune, and the freest power to use them as he pleased. He was in the height both of prosperity and power, had all the pleasures of the world at command, and of all had made the fullest experience, as himself informs us. *I the Preacher was King over* Eccl. c. ii. *Israel in Jerusalem, and I gave mine heart to search out by wisdom concerning all things that are done under heaven. I saw all the works that are done under the sun, and I communed with my own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem, yea, my heart had great experience of wisdom and knowledge. And I gave my heart to know wisdom, and to know madness and*
B. *folly.*

Eccl. ii. *folly also. And whatever mine eyes desired I kept not from them, I with-held not my heart from any joy, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life.*

AND what was it he at last saw?

AFTER many perplexing inquiries and painful experiments, attended with the loss of his time and his virtue; and the gain only of much vexation and sorrow, he found *riches, honours, power, and pleasures, and even knowledge itself vain.*—And what did he not find vain?—*Virtue and Religion only.*

—xii.

THE conclusion at last of the whole matter was, *Fear God and keep his commandments, for this is the whole duty of man.*

At his first setting out, he was easily inclined to seek for happiness, where there was so much the appearance of it, in gaiety, mirth, and worldly pleasures. He said in his heart, *Go to now, I will prove thee with mirth, therefore enjoy pleasure.* And at first he commended mirth, and concluded that a man had no better thing under the sun all the days of his life than to eat, and drink, and be merry. But upon farther observation, he said of *Laughter, it is mad; and of Mirth, what doeth it?* He soon discover'd, that *Sorrow is better than Laughter*: And he adds the reason, *For by the sadness of the countenance the heart is made better.* Mirth and gaiety may please the eye, but they spoil the heart. Seriousness and thought may not make the countenance so agreeable, may not be outwardly so engaging: But they are of service to amend us inwardly. And upon this account he farther

adds, *The heart of the wise is in the house of mourning, but the heart of fools is in the house of mirth.* And upon all accounts his determination is, *That it is better to go to the house of mourning, than to the house of feasting; that it is fitter for such creatures in such a situation as men here are, to be considerate and serious, than mirthful and thoughtless; that they may learn better lessons, instruction more useful for their conduct, better accommodated to their present condition, and more conducive to their future happiness, in the house of mourning, than in the house of feasting.*

As the misfortunes and miseries of our brethren furnish the occasion, which hath brought us here together at present: It will be a very proper employment of our time, to reflect upon the use and advantages of this temper of mind, of being *considerate and compassionate* rather than *thoughtless and careless*. Let us weigh then the advantages of the one, that we may be careful to improve them; and the disadvantages of the other, that we may be cautious to avoid them: So that we may be every one able upon the ballance at last to determine the merits of both, and see what reason the *Wise Man* had to give a preference to the former.

AND in thus doing, we shall have one great advantage, which he had not. We shall learn That from theory, which he purchased the knowledge of by painful experience; We shall learn That from his short instruction, which he learned from a long scene of action; We shall become wise at the expence of the follies of others, and we shall be good without going through that peni-

tence, which is the necessary consequence of having ever been bad; We shall see That at first, which otherwise at last we should sadly feel, and we shall set out at the very point, where the enquiries of the Royal Preacher ended.

AND in order to take this view, to determine the merits of both parts of this question, we will begin with the latter first; consider the effect, which *the house of feasting*, which a life of gaiety and mirth, generally has upon mankind.

HOWEVER delightful such a kind of life may appear in Idea: yet to make pleasure our constant pursuit, and diversion our constant business, will seldom fail upon trial, were there no other objection against it, to prove a fatigue, which few persons will be able to support long. We were not made for it, and we have not spirits for it. And tho' persons, whose whole attention is to gaiety, are very miserable, whenever they have not their usual entertainments: yet they are far from being very happy, when they have them. A wretched eagerness after them when absent increases continually; and the relish of them when present lessens every day, till it sinks to nothing. So that had we no regard to any thing farther whatever, than our own selves, and our own enjoyment of the present life: Yet even for the sake of our enjoyments, and by the contrast to heighten them, we should intermix a due application of mind to things of a more serious nature. For our pleasures must be sometimes intermitted, else they cannot always please. But if they could, What would be the effect? What
but

on Easter-Monday, 1736.

5

but a thoughtless and dissolute, vain and careless, proud and arrogant temper of mind? Impiety and folly, intemperance and insolence, a love of ourselves and a forgetfulness of others, and many other vices of the worst kind, spring up from and thrive upon this soil. It is scarcely perhaps at first to be imagin'd, how much a constant careless enjoyment of even the innocent pleasures of life, such I mean as are not in themselves any way sinful, will corrupt the temper, and cool the fervour of a Christian Mind.

OUR natural inclinations have so strong a turn towards mirth and pleasure, that if we make it not religiously our care in proportion still to give them a turn the contrary way, towards seriousness and sobriety; we shall be in great danger of indulging lawful pleasures to excess at first, and at last of falling into those which are utterly unlawful. When we are in the house of mirth, we usually tread the confines of guilt; and the transition is so small, and the temptation so great, that we are in the greatest danger of transgressing the limits. If men go to this house with a serious and good mind, they usually come from it worse than they went to it; and are seldom or never made better, by the company they meet with, the things they see, the discourse they hear, or the diversions they partake of. *The harp, and the viol, and wine are in their feasts,* as says the Prophet, *but they regard not the works of the Lord, nor consider the operations of his hands.* They only consider, what may best please themselves: they only say, what may most please their company. Their language is,

Is. ix. 12.

Wisd. ii. *Come on, let us enjoy the good things that are present, and let us speedily use the creatures like as in youth; Let us fill ourselves with costly wine and ointment, and let no flower of the spring pass by us; Let us crown ourselves with rosebuds before they be withered; Let none of us go without his part of our voluptuousness: For this is our portion, and our lot is this.* Such is their language. But the language
 1Pet. iv. 7. of Christianity is, *Be sober, and watch unto prayer, and*
 1Cor. i. 7. *be like unto men that wait for the coming of their Lord.*

WHERE one man is made worse by afflictions, a thousand are made better. And on the contrary, how few are ever improved, but what multitudes are destroyed by prosperity? Of the danger of which, to the very best of men, we have a most remarkable instance in King David. He who was able to give so good lessons to others of the vanity and uncertainty of all the things of this world, yet in his prosperity, *himself* could indulge
 Eccl. xxx. 7. the vaineft of thoughts, and say, *I shall never be removed:* Nay, he could do the worst of actions. But how in his adversity does he lament the folly of his
 —cxix. prosperous days, and acknowledge, that *it is good for him that he was in trouble, and that the Lord of very faithfulness had caused him to be so, for before he was afflicted he went wrong, but now did he keep his word?* The observation he has in another place made, is too often true, that *Man being in honour hath no understanding.*
 —xlix. *When he is made rich, and the glory of his house is increased, he is very loth to reflect, that, when he dieth, he shall carry nothing away with him, and that none of his pomp shall follow him.* But tho' men in the day of prosperity will

on Easter-Monday, 1736.

will be gay and thoughtless, yet in the day of adversity ^{Eccl. vii.}
they will consider. They must then consider, whether ^{14.}
they will or not, and consideration is the first principle
of repentance and religion. When a man is at ease in
the world, he is too ready to conclude, that it is good ^{Mat. xvii.}
for him to be here, he is for putting far away from him ^{Amos vi.}
the evil day; he is entirely taken up with the present, ^{3.}
and thinks no farther of the future, than just only to
infer, that to-morrow shall be as this day, and much more ^{II. lvi. 12.}
abundant. What an unaccountable infatuation is it,
that men in a prosperous state will not so much as sup-
pose a change, even that which they know unavoidably
must succeed? A healthy man can scarcely think of
sickness, a wealthy man of poverty, a young man of the
decays of age, nor even an old man of the hour of death.
How insupportable must the things themselves be, when
they come to be born, the very apprehensions of which
were too terrible to be admitted before-hand? O death, ^{Ecclus. xli.}
as the wise Son of Sirach admonishes, how bitter must the ^{1.}
remembrance of thee be to a man who liveth at rest in his
possessions, unto the man that hath nothing to vex him and
hath prosperity in all things! The only way to lessen
the terror of these objects, is to bring them nearer
and familiarize them to us, to acquaint ourselves with ^{Job xxii.}
them, and so be at peace. Such thoughts as these would ^{21.}
not hasten our death, but would amend our life; they
would not destroy our health, but make us preserve it
the longer; enjoy it the more while it lasts; and when
it leaves us, they would give such comforts in the place
of it, as not only to make a change tolerable, but even
agreeable.

A SPITAL SERMON

agreeable. A mind, which in a prosperous state thinks of a future change, will use its present condition always with moderation, temperance, and a regard to the sufferings and wants of others. Whereas the mind that does not reflect on this, but reflects only on the power, and pomp, and plenty, which wait on its present condition, will of course become voluptuous, presumptuous, imperious, cruel, while prosperity continues; and when adversity succeeds, abject, disconcerted, mean and miserable.

AFTER having taken this melancholy view of the *house of feasting*, let us now enter into the *house of mourning*, and see what entertainment we may find there. And if we find an instructive and useful one, this is the best which we can any where meet with. If this is not to be met with, there will be no use in going thither. It is not merely going to such a place, and beholding with our eyes a scene of affliction, that can do us any good. Such an employment will be as unprofitable, as it must be disagreeable, unless that follows, which follows the Words of my Text, that considering *this to be the end of all men, the living lay it to his heart*. There is no virtue to be sure in making our selves sorrowful, if our sorrow produces no good fruit. But it can scarcely fail of producing some: And therefore it is worth while to make the experiment at least, and to put ourselves to this school, to which the *Wise Man* directs us, in order to be instructed and improved.

AND

on Easter-Monday, 1736.

9

AND by the sadness of the countenance the heart, the Eccl.vii.3.
best part of us, is made better. It becomes more pure,
and religious, and fitter for good impressions from above,
more tender and compassionate, and better disposed to
be affected as it ought by what passes here below. How
mild and reasonable are men, how sober and humble,
how full of goodness and pity, when they are either
feeling or seeing affliction? And how insolent sometimes,
how inconsiderate generally, and how regardless of the
sufferings of others almost always are they, when flushed
with prosperity? The miseries of life therefore, brought
home to themselves by the view of the miseries around
them, would beget in them that moderation, humility,
compassion and charity, which are becoming men who are
liable to the same miseries; and becoming Christians above
all, whose profession it is to comfort the afflicted and
relieve the distressed. At such times men begin imme-
diately to recollect what they are, and *whereof they are* Pf. c. and
made, and that it was God that made them, and not they ciii.
themselves. They reflect both what their own condition
and that of others is, and what behaviour it requires.
They see that an indulging of themselves, and a neglect
of others, is by no means suited to such a state of things
as is here before them; and that every thing requires
every tender regard we can shew to the innumerable and
unavoidable wants and miseries of those about us. The
diseases of body, and distractions of mind, which so
many of our poor fellow-creatures labour under; the
helpless estate of youth, and the infirmities that weigh
heavy on old age; the pressing necessity there is of in-
structing

structing the ignorant, and reclaiming the wicked, assisting the industrious, and correcting the idle: these are constant calls upon us to turn our eyes to a view of human nature, far from being agreeable indeed, but very necessary to be attended to, both for the relief of others, and the bettering of ourselves.

IF the man of pleasure, as he calls himself, and loves to be called, would but enter into the *house of mourning*, and see the ruin, distress, and misery, which his mirth, and wit, and gallantry occasion in the world; he would not, he could not, think it so slight an offence, much less an accomplishment to value himself upon, to be the cause of so much misery. Instead of rioting on, in a way which must necessarily tend to encrease the miseries of mankind; he would reflect, that their sufferings are but too numerous already; that there is great want of his care to lessen them, but no need of his vices to add to the number of them.

MEN for the most part are either so deeply immersed in the business, or loosely abandon'd to the pleasures of life, as to turn away from all objects of distress. These they look upon as so many intruders upon their affairs, or interrupters of their diversions: And they will not consider, that compassion is an affection which as naturally calls upon men to assist the distressed, as any other affection can invite them to its proper gratification.

INDEED would we but allow ourselves to look upon this world in that light, in which not only as good Christians, but as wise men, we ought; we should learn, it was not designed for, and find it cannot be a place of enjoyment

ment and rest. The best it can be is a place of discipline, a school to prepare us for a better and more lasting state. And it is a strange thoughtlessness of the generality of mankind, that they will have it to be a place of happiness, tho' they feel it to be a place of misery. But in truth, as no man can enjoy much here, so neither is it fit that he should. It would not be for his real advantage: It would make him set his heart too much upon this world, and too little upon the world to come. Happy it is for us, that our happiness is reserved for an eternal state.

BUT if this is the case, men will be ready to ask, What then is life worth? Why very little truly, on account of any worldly pleasures: on one account only it is of much worth, as it is in order to another, a more happy and more durable one. If we look upon this life as a state of discipline and probation here, in order to a state of happiness and reward hereafter; we view it as it really is, and this view will be supportable and comfortable. If we look upon it in any other light, what a wretched figure does it make, and what wretches do we make of ourselves in it, pursuing pleasure and possessing pain, deceiving ourselves on from misery to misery every step of our passage through it?

WHICH then upon the whole is the preferable pursuit and character? Is it for a man to follow only the pleasures, or be wholly intent on the profits of the world, and so debase his heart into voluptuousness or selfishness? Or by attending with humanity to the sorrows and sufferings of his fellow-creatures, to cultivate within his

breast a spirit of goodness and beneficence, and to make both himself, and all about him to whom his influence reaches, as happy as this world will allow them to be?

Job xxix. WHICH is the greater pleasure; To enjoy a little short-lived transient mirth: Or to relieve the needy, feed the hungry, cloath the naked, visit the sick, and comfort the sorrowful; To go into a distressed family, and make a number happy by distributing of that, which only makes the miser more unhappy for hoarding up, and the luxurious for laying out; *To be a father to the fatherless, and cause the widow's heart to sing for joy*; To give liberty to the prisoner, spirit to the melancholy, health to the diseased, reason to the distracted, knowledge to the ignorant, and reformation to the dissolute. The inward joy and complacency, which fills a good heart from works of this kind, is infinitely superior to all the mirth and cheerfulness which the gayest entertainment can inspire. For the mind of man was purposely so framed, as to receive far greater pleasure from communicating happiness to others, than can be had in the indulgence of any passion or appetite whatsoever; and hath a truer delight even in *weeping with those that weep*, than any selfish satisfaction can give to the most sensual man. Rom. xii. 15.

THEN besides, a farther advantage is, that such a behaviour as this towards others under affliction, would prepare us to bear afflictions ourselves as we ought, when they come to be our own share. And as the state of this world is, that cannot be very distant. We need not travel far to seek *the house of mourning*. Our own must often be such. Let us therefore take care to make what is necessary

necessary and unavoidable, supportable and useful to us. A voluntary visit paid to the *houses* of others in mourning, may be a means to prevent our own from becoming so frequently such : We may there acquire all that beneficial knowledge, which it may be otherwise needful, that our own house should be changed into the *house of mourning*, in order to teach us.

How unpleasant soever therefore the *house of sorrow* may appear to him who is going to it, yet he will never be sorrowful afterwards for having been at it, but find himself, as well as others, the better for visiting it. The *house of mirth* on the contrary we go to with great willingness, but usually reflect afterwards on what has passed there with remorse. It is not the remembrance of our former pleasures, but a reflection upon our virtues, and more especially our charity, and compassion to others in their distress, which must support and comfort us under our own sorrows.

If such then are really the advantages of the *house of mourning*, there is no *wise man* but must prefer them to Eccl. vii. 4. the pleasures of the *house of feasting*. But tho' this in the general be true, yet is there need of discretion and caution in the particular application of this, as well as other truths, lest, as is too usual, some may run from one extreme into the contrary. It is neither to be understood, that all who are prudent should be always conversing with sorrowful objects, nor that all are imprudent who ever entertain themselves with cheerful ones. The persons of the *wise* may be sometimes in the *house of mirth*, but the heart of fools will be always there. Mirth is
neither

neither inconsistent with the reason of a wise, nor the religion of a good man. The office of wisdom and religion is only to take care, that our mirth interfere not with any present duty, nor occasion any future sadness. And accordingly the whole design of the Text is to give mankind, what for the most part we greatly want, a strong admonition, that this is not a state in which we should think of abandoning ourselves to gaiety and pleasure. Indeed the scenes we every where behold, are far from leading us to so thoughtless a turn of mind. Many are the things in life that call loudly upon us, and we should frequently call upon ourselves, to reflect, how we have enjoyed the pleasures of prosperity, and how we have consider'd the afflictions of the multitudes who are in adversity: What has been our behaviour in both these respects; and how we shall be able to behave, when distress comes, as it one time or other must, to be our own share. Giving ourselves up to the influence of such thoughts, would be so far from making us always sorrowful, that it is the only sure way to be always cheerful. And cheerfulness rather than mirth is what it should seem most proper for us to aim at here. Mirth hath too much levity in it for a life, which is expos'd to so many evils, and which furnishes little or nothing to support and keep up a spirit of high gaiety. For whenever we are rais'd much above the level, we are sure for that very reason afterwards to sink as much below it. Immoderate mirth is almost always the effect of a vicious thoughtlessness. But a reasonable compos'd cheerfulness is the result of virtuous consideration, the prerogative

prerogative of innocence, the attendant and reward of religion. For religion is so far from taking it away, that nothing else can give it.

THE best rule, to be sure, for our direction in this and all respects is, the behaviour of that *Divine Person*, who dignified our nature by condescending to assume it, and *who set us an example that we should follow his steps.* 1 Pet. ii. We find him sometimes in the *house of feasting*, but^{21.} oftner in the *house of mourning*; relieving the distressed, and sometimes even in a literal sense *weeping* over the sorrows of the sons of men. *His meat* was to be doing Joh. iv. 34. constant good upon earth. *He went about preaching* Matt. iv. *the Gospel of the Kingdom, and healing all manner of sickness, and all manner of disease among the people.* 23.

Both by precept and by practice he was always recommending the tenderest compassion, and charity of every kind.

AND there is scarcely any kind of Charity, which does not fall under some one or other of the branches, which You are here assembled to promote. Educating the young and instructing the ignorant, employing the industrious and correcting the idle, supporting the infirm and recovering the sick, restoring those to the use of their reason who are capable of cure, and maintaining in proper confinement those who are found to be incapable of it: All these, as will appear by the *Report* which you will now hear read, are parts of that noble and extensive Charity, which hath the happiness of being protected by the authority, and directed by the wisdom of the Magistracy of this Great City.

Here the Report was read.

ONE great concern of charitable persons is to consider, who are the proper objects of their Charity. Now plainly in the first place, all who are either too young or too old to be able to labour and help themselves, have a just claim to the assistance of the Publick. The past services of the One demand this by way of reward; and the Other may expect this from us, upon account of the future services we may expect from them: They are the Hope of the Nation, and it is therefore the interest of it, that they should be instructed in such knowledge and arts, as may capacitate them to be useful; and educated in such virtue and industry, as may hinder them from falling into those habits of vice and idleness, which are, I fear, to a peculiar degree the disgrace of this Nation, and will in the end be the ruin of every Community where they prevail.

THOSE who are visited with sickness are put, while it continues, under the same incapacity of helping themselves, as those who are disabled by old age; and therefore demand the same publick care. And in one respect they deserve greater, as they may be render'd serviceable to the Publick again. And if they are not assisted by it, they must for some time, and may for many years, be a heavy charge upon it. Those who have felt how grievous a burthen sickness is, even where they have the very best assistance which the world can give to support them under it, cannot surely but have been thence led to reflect, how inexpressibly calamitous a condition theirs must be, who instead of having any of

on Easter-Monday, 1736.

17

of those comforts to relieve them, have the additional weight of poverty and want to bear.

THIS is a sad case. But there is still a more pitiable one; the misfortune of those, who are deprived of the enjoyment of every blessing, by the loss of one, the use of their Reason. And where this proves to be incurably lost, it then becomes the heaviest of misfortunes, not only to themselves, but their families. You have been endeavouring to make your Charity in this respect as extensive as the evil, by lately erecting an Hospital also for the *Incurables*. But however great this evil is, very small have been as yet the Benefactions given for the relief of it. And therefore it is a Case, which as it particularly deserves, so particularly at this time calls for the charity of all well-disposed Christians.

As for those who enjoy health and strength, they ought doubtless to have the comfortable view placed before them, that if by sickness or age they shall be brought to want relief, they may depend in these cases on finding it. But in the mean time we should oblige them to constant industry and labour, out of the same tenderness to them, which inclines us to help those who are not able to help themselves. For it is cruelty, and not any charity, to give to the idle and dissolute vagrant. The true Charity is to have such a one sent to the House of Correction, the proper relief which one of these Charities provides for him.

Of all these various methods of doing good, that which we have the most frequent calls to, is taking care of the

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A SPITAL SERMON

sick and diseased. Now certainly the Hospitals provided for such are the places, where they may receive the best assistance, at the least expence; much better than for many times the sum could be provided for them in any other place. And these therefore are the proper places, for persons to deposite such money in, as they think fit to bestow on a Charity of this sort. It can here be applied to none but deserving objects, to undissembled misery alone. And it will here be managed with the greatest frugality, and improved to the greatest advantage. Whereas the money oftentimes, which is given in other ways to those who are really diseased, is laid out by them, not in what may help to cure, but increase the distemper. None of the objections which may be made against relieving some other objects, can be made against the relief of these. Of some other Charities it has been said at least, that they multiply as well as maintain the poor. But none ever made it a question, whether it were reasonable and right to take care of those, who are in sickness as well as poverty, and endeavour to restore them to be easy in themselves, and useful to the world again.

THERE is now reason to hope, (and a comfortable prospect it is) that there may hereafter be fewer objects than there have been, in want of a Charity of this sort; and that those who are, will be better deserving of it, and may receive greater benefit from it. By the restraint of those poisonous liquors, which have in a short time done such infinite mischief among us, that vice of excessive drunkenness will, it is to be hoped, be restrained; which
produced

produced the worst of crimes, and occasioned the worst of diseases, such as it was out of the power of medicine to help: An evil, which if it had gone on but a little longer, must have render'd this whole Kingdom almost one great Hospital of Incurables. Indeed so long as this evil was suffer'd, it was almost in vain to attempt the redressing any other evil, or the doing any good either to the bodies or souls of men.

As there are different sorts of Charity, so there are different ways of contributing to them. They who first designed and set on foot any of the above-mentioned methods of doing good, have the first rank of merit in this respect. After them, You who are the Governors and Directors of these excellent Establishments do the greatest service that can be done to them, while by the prudent care and indefatigable pains which you take, you put it in the power of others to sit at ease in their own houses; and only by sending a small contribution of money, to be greatly useful to numbers of their fellow-creatures. And surely it may be expected, that those who either cannot or will not take upon them the troublesome employment of forming or conducting schemes for the benefit of mankind, will at least, when such are made and executed by others for them, not think it too much, just to open their hands, and willingly reach out their share of what is necessary to support them. *For woe unto them that are at ease in Zion, as Amos vi.* the Prophet expresses it, *that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;*

A SPITAL SERMON

that chant to the sound of the viol, and invent to themselves instruments of musick, that drink wine in bowls, and anoint themselves with the chief ointments; But they are not griev'd for the affliction of Joseph: Who not only enjoy all the comforts, but wanton amidst all the superfluities of life; and will not consider how many thousands there are, who want common conveniencies and bare necessaries, who are hungry and they feed them not, naked and they cloath them not, sick and in prison and they visit them not. And yet it nearly concerns them to reflect, that just as they shall have done to these in this world, their righteous Judge has before-hand pronounced, he will do to them in another. These Anniversary Meetings were therefore very wisely appointed on the solemn Festival Days, on which we commemorate our Saviour's Resurrection, in order to put us every one in mind of our own; and of the particular enquiry which shall be made at it, in order to our being acquitted or condemned, what works of Charity have been done or omitted by us.

BUT indeed while there is so great luxury, as is among us of all kinds at present, small acts of Charity are to be expected. If all the wanton and ingenious expences of the delicate and voluptuous are first to be taken care of, before any thing can be spared for the crying wants of those who are destitute and in misery; then indeed desperate must be their case. Among persons of this turn, whatever is laid out upon superfluous things and unnecessary occasions, this is looked upon as an absolutely necessary disbursement: But whatever is laid

laid out in Charity, that they consider at least as a superfluous, if not a superstitious one. This way of thinking could not prevail, would men at all reflect, how many and grievous distresses of the poor might be relieved by the sacrifice of but one silly pleasure, or the cutting off but one needless and perhaps pernicious article of expence. For a real want is cheaply satisfied, though a useless vanity is very costly. Extravagance, while it is doing all this mischief, would fain shelter itself under the appearance and character of Generosity. But Luxury is in reality a foe to every Virtue. It will not allow men to be just, much less will it incline them to be charitable. It takes away together both the will and the power of doing good. It makes even the rich poor, and the poor it renders utterly destitute: What should be given to their assistance, is all intercepted by vice and folly.

It is to be hoped, that this Great City, which for the abundance both of its Wealth and its Charities is a *Praise in the earth*, will particularly guard itself against this enemy, which must prove fatal both to its Charities, and to its Trade which supplies them. Let none be able to persuade you, either that Luxury can be any lasting advantage, or Charity any real prejudice to Trade and Commerce. Regard not what the advocates either for Profuseness or Covetousness may advance. But *break off your sins by righteousness, and your iniquities by shewing mercy to the poor, and it shall be a lengthening of your tranquillity. Lay up your treasure according to the Commandments of the most High, and it shall bring you* more

Nehe. viii. 10.

Ecclus. ix. 7.

Dan. iv.

Ecclus. ix. 7.

Ecclus. ix. 7.

Ecclus. ix. 7.

12.

A SPITAL SERMON

more profit than gold. Shut up alms in your store-houses, and it shall deliver you from all affliction.

DESIGNS of so great and publick benefit as these which I have been mentioning, it might in reason be expected should meet with much larger encouragement than they do, while the largest is freely given for the promoting of every idle diversion and pleasure. But let ever so few see the duty and the wisdom of contributing to these works of piety and charity, the only effect this should have, is to make us esteem those worthy of double honour who are willing to employ a due share of their wealth, and especially such as will bestow their time and their pains too, in this good work.

THIS then is the spirit, which due consideration of the wants and miseries of your brethren should raise in you. And having thus passed thro' the *House of Mourning* in your way, You may now cheerfully go to the *House of Feasting*. Your Table there is already blessed. You may go your way, eat the fat and drink the sweet; after having first sent portions to them for whom nothing is prepared. Indeed it is impossible for any one at any time to go to the house of feasting with such a temper of mind as to partake of any real and sincere joy there, unless he carries such benevolent affections with him, as shall dispose him as readily to weep with those that weep, as to rejoice with those that rejoice. The best preparation in the world for being truly cheerful, is to be virtuous, religious, compassionate. The fear of the Lord maketh a merry heart; And there is no joy above the joy of the heart. He that hath a merry heart, hath a continual feast. Men

are

Nehem.
viii. 10.

Rom. xii.
15.

Ecclef. i.
12. and
xxx. 16.

Pr. xvi 15.

on Easter-Monday, 1736.

23

are eagerly engaged in a constant pursuit after pleasure; and they seek it every where, except where it is only to be found, in virtue, religion, and good works. To lay out our wealth in works of benevolence, beneficence, charity, is the truest luxury we can possibly indulge.

If we hunger and thirst after righteousness, we have then Mat. v. 6. an assurance given us, that we *shall be filled* and satisfied.

If we pursue any worldly good things whatsoever, all we are sure of is, to be disappointed and deceived. At

the end of our pursuit we shall infallibly *feel*, what it is certainly therefore much wiser to *see* before we begin

it; That *there is no good in them, but for a man to re- Eccl. iii. 12.* *joice and to do good in his life.*

F I N I S.



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P I W I S



A true REPORT of the great Number of poor Children, and other poor People, maintain'd in the severall HOSPITALS, under the pious Care of the LORD-MAYOR, Commonalty, and Citizens of the City of London, the Year last past.

CHRIST'S-HOSPITAL.

HILDREN put forth Apprentices, and discharged out of *Christ's Hospital* the Year last past 153; ten whereof being instructed in the *Mathematicks* and *Navigation*, were placed forth Apprentices to Commanders of Ships, out of the Mathematical-School, founded by his late Majesty King *Charles the Second* of blessed Memory ———

Children buried the Year last past ———

Children now remaining under the Care and Charge of the said Hospital, which are kept in the House and at Nurse elsewhere 983, and 164 newly admitted, amounting in all to ———

The Names of all which are registered in the Books kept in the said Hospital, and are to be seen, as also when and whence they were admitted.

That the Revenue of the said Hospital having greatly suffered by several dreadful Fires in and about *London*, and otherwise; and the Governors having been at vast Expence, for accommodating poor Orphans, in purchasing and building of convenient Houses, or Nurseries, at *Hertford* and *Ware* for their Reception, and in maintaining of Masters, Ushers, and other proper Officers there: And the sick Ward in the said Hospital having by length of time become ruinous, and in great danger of falling, hath unavoidably occasion'd the rebuilding of the same, which has been finished at a very great Expence of the Money of the said Hospital: And the annual encrease

of Children having made it absolutely necessary for the Governors to engage in the new building of two additional Wards for the said Childrens Reception, which said Buildings have been likewise finished at the like Charge and Expence of the said Hospital: And the Hospital's Revenue, without Casual Benefactions, being not sufficient to defray the Charge of maintaining so large a Number of Children as they do, together with the great Expence of the said new Buildings, it is therefore to be hoped, and wished for, that in regard to a Work so charitable, useful, and commendable; being for the Relief of necessitous Orphans and Infants, the Advancement of the Christian Religion, and the Good of the Kingdom: All charitable and worthy good Christians will readily and liberally contribute to the Support and Encouragement of so good and pious a Work.

ST. BARTHOLOMEW'S HOSPITAL.

THERE have been cured and discharged from St. Bartholomew's Hospital, the Year last past, of wounded, maimed, sick, and diseased Persons, out of this great City, and other Parts of his Majesty's Dominions, and foreign Parts, 5265;

many of them relieved with Money and other Necessaries at their Discharge, to accommodate them in their Return to their several Habitations } 5265

Buried this Year, after much Charge in their Illness } 379

Remaining under Cure at the Charge of the said Hospital } 728

So that there are and have been under the Care of the said Hospital, the Year last past, of poor, sick and lame Persons, destitute of other Relief, in all } 6363

By reason of the great Antiquity of the said Hospital, the great Hall used for the Resort of the Governors at their

their General Courts, the Compting-house where the Committees of the Governors met for the Dispatch of the Business of the Hospital, the Rooms for taking in and discharging the poor Patients, the Kitchen, and other necessary Offices were become ruinous and dangerous; for which reason the Governors by a voluntary Subscription among themselves and other charitable Persons, have erected and finished a new Building of such necessary Offices for the Accommodation of the Governors and poor Patients in the Management of that Charity: and several of the old Wards for the Entertainment and Lodging of the poor Patients are also, thro' Age, become under the same necessity of being rebuilt, and a Plan being prepared for carrying on any future Buildings, so as to answer one Design, and to become in time more regular and more useful: And the Governors having received Encouragement from many charitable Persons who have already contributed thereto, and entertaining Hopes of further Assistance, have resolved this Summer, to begin another Wing or Pile of Building, to consist of Wards for the Use of the poor Patients only, and if that good Intention take effect, Room will be made for the Reception of a much greater number of Patients than can now be received. But as it is impossible for the Governors to proceed in such an Undertaking without the liberal Contributions of pious and well-disposed Persons; and also in regard the constant Charge of maintaining and relieving the great number of Patients now in this Hospital, much exceeds the Revenue thereof, the charitable Assistance of all Persons disposed to encourage so beneficial Helps to the Poor, are humbly desired to enable the Governors as well to support the present Charity, as to undertake a further Enlargement thereof; a Charity so necessary for preserving the Lives of so many miserable People, who would otherwise perish,

rish, were it not for that Relief which, by the Blessing of God, they daily receive from the said Hospital.

St. THOMAS'S HOSPITAL.

THERE have been cured and discharged from St. Thomas's Hospital in *Southwark*, this last year, of wounded, maimed, sick and diseased Persons 5633, many of whom have been relieved with Money and Necessaries at their Departure to accommodate and support them in their Journeys to their several Countries and Habitations.

Buried from thence this Year, after much Charge in their Sickness ————— } 355

Remaining under Cure at the Charge of the said Hospital ————— } 668

So that there are, or have been this Year, of poor miserable Objects under the Cure of the said Hospital, and destitute of other proper Cure, in all ————— } 6656

The Number of Persons constantly relieved in this Hospital being so large, as from the above and other annual Accounts appears, the Provisions of Food and Physick, and the Care of able Physicians and Surgeons, and other requisite Assistance, occasion a great and continual Expence, and the Hospital also frequently requiring large Repairs and Rebuildings, the whole certain Revenue falls extremely short of defraying the necessary Charges: And yet by the Bounty of pious and well-disposed Persons this great Charity has not only been long supported but much enlarged. It is therefore humbly recommended to Persons alike pious and benevolent, that they will be pleased to enable the Governors, by charitable Contributions, to go on in relieving the Distresses of the maimed and diseased Poor, so that they may be preserved and made useful Members of the Publick.

BRIDEWELL HOSPITAL.

RECEIVED this last Year into the Hospital of *Bridewell*, Vagrants and other indigent and miserable People, all which have had Physick, and such other Relief, at the Charge of the said Hospital, as their Necessities required — } 465

Maintained in the said Hospital, and brought up in divers Arts and Trades at the only Charge of the said Hospital, Apprentices — — — } 90

BETHLEM HOSPITAL.

ADMITTED into the Hospital of *Bethlem* this last Year, distracted Men and Women } 181
Cured of their Lunacy, and discharged thence the said Year, several of which were relieved with Cloathing and Money at their Departure — — — } 125

Distracted Persons buried the last Year, after much Charge bestowed upon them in their Lunacy and Sicknes — — — — — } 26

Now remaining in the said Hospital under Cure, and provided for with Physick, Dyet, and other Relief, at the Charge of the said Hospital — — — } 208

Besides which, divers Persons who have been cured in the said Hospital, are provided with Physick, as Out-Patients, at the Charge of the said Hospital, to prevent a Return of their Lunacy.

The Particulars of all which may be seen in the Books of the said Hospital.

There are generally above 140 distracted Persons maintained in the Hospital of *Bethlem*, and tho' new Patients are from time to time admitted in the room of those, who, by the Blessing of God, are cured and discharged; yet there are continual Applications made to the Governors for admission of others: and in order to make room for such as may probably be restored to their Senses, the Governors are obliged to reject and turn out many, who, upon

upon Examination, or after some time of Trial, appear to be incurable, and whose Case is therefore the more deplorable, as to themselves, and often dangerous to others.

Some Benefactions having been lately given to the Governors of *Bethlem Hospital*, to be applied to the Use of incurable Lunatics, and the Governors having obtained a Grant from the City of an additional Piece of Ground in *Moorfields*, a Building for that purpose hath been erected at the East-end of the said Hospital, wherein fifty-two Persons are already admitted; and the Governors have near finished another like Building at the West-end of the said Hospital, which is intended for the Use of Women-Patients only. But inasmuch as the Revenues of the said Hospital do not near answer the present annual Charges, there will be no Means of supporting an additional Expence for Incurables, without the Contribution of charitable Persons; and this seems to be the only necessary Charity for which a Provision is wanted in this Noble City.

LONDON WORK-HOUSE.

A true Account (for the Year last past) of the WORK-HOUSE in Bishopsgate-street, erected pursuant to an Act of Parliament made in the 13th and 14th Years of the Reign of King Charles II. which Account ends the 25th of March, 1736.

CHILDREN in the House at <i>Lady-Day</i> ,		110
1735	_____	
Since admitted	_____	41
		<u>151</u>
Discharged and put forth Apprentice, or to	_____	
Service in several good Families	_____	46
Buried	_____	0
Remaining at <i>Lady-Day</i> 1736	_____	105
		<u>151</u>
These		

These are religiously educated, according to the Usage of the Church of *England*; and employed in spinning Wool, sewing and knitting: They are dieted and cloathed, and duly taken care of in Sickness: They are taught to read, write, and cast Account, whereby they are qualified for Services and honest Employments: and have Money given with them when put forth Apprentice, if Benefactors or Freemens Children of the City of *London*.

Note, The Smallness of the real Estate belonging to this House, and the Want of a suitable Supply, has prevented admitting Children in the usual manner; and the Undertaking is now reduced to great Streights and Necessities.

V AGABONDS, Beggars, pilfering and other			
young Vagrants and disorderly Persons,			
duly committed in the Year last past, were 380,			
and 29 remained at <i>Lady-Day</i> 1735 —			
Discharged — — — —			378
Buried — — — —			1
Remaining at <i>Lady-Day</i> 1736 — — —			30
			<u>409</u>

These Vagabonds, Beggars, &c. have proper Relief, and are employed in beating Hemp and washing Linen; whom by God's Blessing and these Means, have been brought to a right Sense of their Crimes; and many of them have reformed, and used an honest Industry afterwards for their Livelihoods.

Of the Children here educated since the Year 1701, there hath been discharged and placed forth Apprentice to Officers of Ships, to Trades, and to Service in several good Families, (besides those mentioned in the present Account) two thousand, four hundred, and fifty-eight; and within that time seventeen thousand, three hundred, and two Vagabonds, Beggars, &c. (among which were several notorious Impostors, pretending to be lame, dumb, and blind) have been committed, and punished with Confinement and hard Labour in the manner above-mentioned.

Of

Of the Children there have died two hundred and ninety seven, and of the Vagabonds one hundred and ninety.

The Children and all others in this Work-House, are required to attend Divine Service Morning and Evening, which (in a convenient Place) is there regularly and duly performed.

By the afore-mentioned Act of Parliament, power is granted for the President and Governors of this Corporation (without Licence in *Mortmain*) to purchase or receive any Lands, Tenements, and Hereditaments, not exceeding the yearly Value of three thousand Pounds, of the Gift, Alienation or Devise of any Person or Persons; and any Goods, Chattels, or Sums of Money whatsoever, to be applied to the Uses aforesaid. But as yet the present real Estate belonging to the said Corporation (besides the Ground on which the Work-House is situate) amounts to little more than one hundred Pounds *per Annum*; and the necessary Expence far exceeding the yearly Income, has very much increased the Debts of the House, and prevented the farther good Designs intended thereby: It is therefore humbly hoped, good and well-disposed Persons will be pleased to encourage and charitably assist this most useful and beneficial Work; that so, for the future, it may be rendered more serviceable to the Publick, and carried on with greater Success: By which means poor destitute Children will be Educated, Maintained, and Employed, and kept from the Distress and Miseries those suffer who want such an Education; And pilfering and other strolling Vagrants, sturdy Beggars, lewd Night-walkers, and such other idle disorderly Persons, being punished with Confinement and hard Labour, may (from those evil and very pernicious Practices) be thereby corrected, restrained, and reformed.

The Premises are most humbly recommended to your pious Consideration.

GOD's Providence is our Inheritance.

